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# *The* Masonic Craftsman

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*In This Issue: The Re-Affiliate — His Status?*



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## Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.



NEW ENGLAND  
**Masonic Craftsman**  
ALFRED HAMPDEN MOORHOUSE, *Editor*  
MEMBER MASONIC PRESS ASSOCIATION  
27 Beach Street, Boston, Mass. Telephone HANcock 6451

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No. 8

**UNITY** It is too early yet to gauge national reaction to the constructive speech of Most Worshipful Melvin M. Johnson which was printed in the last issue of *THE CRAFTSMAN* on the vital subject of Masonic unity. Then, too, our coverage of the national Masonic field, we are reluctantly obligated to admit, is incomplete, for while discriminatory in its quality it is limited in quantity.

The words spoken by the distinguished brother deserve widest possible reading, otherwise it is not possible to get a consensus of the opinion of the Craft throughout the country on this most pressing problem which confronts it today.

A weakness in the present Masonic system of 49 Grand Lodges is its apparent inability to project important matters universally, uniformly and authoritatively to all to whom they are of greatest concern.

This journal has in the past earnestly advocated the establishment of a Masonic senate—not to say National Grand Lodge—wherein matters of universal concern to the Craft could be discussed, decisions made and courses promulgated. There exists no such body, and present discussion on that topic would be perhaps superfluous. However, there does exist an organization the membership of which comprises a majority of the Grand Lodges of the country, and their servant, which is admirably equipped to inform the Craft generally on such matters. That organization is the national Masonic Service Association, with headquarters in Washington, D. C. Through it such important matters as Brother Johnson's admirable argument and exposition could be sent to every member in most of the country's jurisdictions and we could be sure of its wisdom and logic reaching the minds of many not otherwise informed.

There are other vital matters about which members are entitled to information and we urge that some such medium as the M.S.A. be given authority and its scope widened to embrace such a plan.

Quite obviously the lay member cannot form an intelligent opinion on any subject about which he has little, if any, knowledge. He cannot be blamed for lack of interest if he has no means of acquiring such knowledge nor can he be criticized if in his ignorance he attempts to express opinions. So a first sensible step would be to supply him with the reasoned views and counsel of those whose position and experience qualify them to speak with authority.

The distribution preferably through the printed word of such matter as this admirable article of Brother John-

son as well as other material germane to issues as they arise, could be undertaken through the lodge notices at comparatively small cost. The amount of good done would be tremendous. Discussion stimulated thereby would be invaluable.

**COMPARISON** The mind reels at the consequences of the war. Commonplaces no longer serve to describe it. We read that this country is spending billions; that England alone is paying fifty-odd millions a day for her war effort—two days to exhaust the endowment of the world's richest university—and we can only conjecture what the cost must be to other nations involved in the fratricidal strife.

The wreckage of homes and families, the soul-destroying effects of universal hatred are incalculable and infinitely greater than the material losses. The whole thing is a monstrous, maddening dance of death—an everlasting reproach to the race of humans patterned in the image of God (?). What a tragic farce! What a travesty! In all human history never was there such devastation—spiritual or physical.

Surely those minds which retain their sanity will after the war give great heed to the causes of it and destroy by every means in every way near and remote any possible chance of a repetition. Else how can human agencies justify existence?

Men and nations may—as they have—drift away from Divine guidance into selfish pursuits but retribution inevitably catches up with them. Divine laws are not to be flaunted, or ignored. Whatever immediate gains may seem to be realized there is surely a counter contribution of accompanying tragedy and woe to offset them.

The church, and a hundred so-called civilizing agencies all have had a part in making possible the present horror by sins of omission or commission but the blame cannot be placed on any one faction, though the chief motivating agency may be well known.

Hypocrisy precludes us as a nation separated from the actual fields of battle, wrapped up in our selfish interests, from recognizing our responsibility, and yet we are in a considerable degree guilty. The shame of our desertion of the League of Nations and the apostasy of self-styled statesmen of narrow vision in 1918 will long remain to haunt the mind with remorse. So, too, unless the most liberal views prevail at the end of present travail will the same agencies rise up to confute our complacency.

The thing which is called racial nationalism must be subdued or controlled by some device which will recognize the indisputable truth that all of God's creatures are equal in His sight. The speech of men, the cut of their clothes, the magnificence or poverty of their homes—these things are to an impartial observer but evidences of inequalities. Not until the truth is known will truth prevail. But prevail it will and must under the Divine aegis—whose laws transcend those of man.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.  
PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred Hampden Moorhouse, Editor and Publisher.

**LEADERS** The question may reasonably be asked: why is there apparent a lack of interest in Freemasonry? Not the assiduous interest shown in it by its avowed enemies—represented by the Nazi and Fascist regimes of Europe, who attribute to the Craft all the crimes in the calendar, and seek to make it responsible with Jews and capitalists for all the troubles afflicting the world, but the interest of the membership itself.

The great mass of the reading public before whom the intense propaganda of the totalitarian powers is daily spread naturally gets a distorted picture of the influence of Freemasonry in political and economic matters. The force of this propaganda likewise affects public opinion somewhat—if not controverted.

The part heretofore played by grand jurisdictions, in this country at least, has been largely passive. True, there has been the famous Massachusetts "manifesto," which clearly sets forth its purposes but not all members have read that document, nor are they familiar, except in a very general way, with specific Craft aims and objectives.

Like religion, Freemasonry must, of necessity let its acts speak for it. In the good its membership does, in uplift and charity and the recognition of universal fraternity and a common bond between men in a spiritual life, it can only reiterate its ideals and express its aims. This, however, must be done upon every possible occasion, in speech and in print so that no misunderstanding may exist, and the truth be known.

In present days too often some insidious doctrine, consistently, persuasively and persistently propagated, tends to become rooted in people's minds. It takes an equal amount of persuasion to eliminate it and set up the logical standards of truth. In other words a leaf may well be taken from the book of its enemies and broader publicity given to the purposes of Freemasonry.

Men within the Craft are prone to leave to "others" the job of presenting Freemasonry's case. They themselves are swayed to some extent by wrong conceptions. No man, familiar with the high principles to which he has solemnly subscribed, can consistently fail to oppose with all his might attacks upon the fraternity.

This indifference more than anything else is responsible for the present lack of interest in Freemasonry, indifference attributable to some extent to the quality of its leadership, and the direction of men who, elected to high office, should seek always and ever to inspire the great mass of the membership, to vitalize great issues and make of the Craft the great spiritual and moving force its destiny demands and which the world ardently seeks.

**PRICE** What the price is going to be to preserve American "independence" no one can say. It will be high, and worth whatever it costs. What will happen to the "independence" in the process of buying it is another matter.

Thus far in our national lifetime many things have been taken for granted which will prove to have been illusion. For instance our assumed superiority over others, of which assumption proof is amply available—that will be shattered in a realization of the demonstrable strength of other systems.

The wealth of our country it will be learned was as much or more due to Divine bounty as to our superior intelligence and (wasteful) development of it. The system of government under which we have lived, admirable as it was in its inception and early administration, has strayed far afield and accumulated many excrescences which will have to be wiped off before the ship of state sails smoothly.

War is a great leveler. Few will defend it. But, and it is painful to have to say it, sometimes it is only by such emergency that major adjustments are possible—so firmly entrenched in power do predatory forces become.

This is not to say that the nation can not be saved. No effort can be too great. Yet plain reasoning and a fair appraisal of all the existing elements of our system are needed to get a true perspective and assure that the right remedies are applied to manifest ailments, in the right spot and at the right time.

There will be heartburning in high places before this war is finished. Better these than the heartbreaks of the many more millions who will suffer without them.

Self-complacency is due for many a rude shock. Disillusionment is inevitable. We are *not* divinely appointed—whatever we may think. Only in so far as our spiritual incentives have led us to high spiritual emprise can we in truth claim high place—and deserve it.

"The sins of the fathers . . ." is an axiomatic truth which is not to be gainsaid and in the heterogeneity which is America are many sins, of omission and commission, which must be expiated before we find our soul—and true destiny.

History in some countries now involved in world strife covers thousands of years, while that of ours is embraced in but three centuries. In recorded time almost all things have happened which are happening now. History repeats itself. The inquiring mind will use its intellect to search out Truth. The discovery of this fundamental and the observance of its dictates will be the consuming desire of enlightened intellect till the end of time, and the proportions to which it attains, and lives up to, will measure the merit it acquires and deserves—and nothing else.

"Great is truth and mighty above all things." "Blessed be the god of Truth."

**MALAYA** There is a reason for all things and the fall of Singapore can be explained by the circumstances surrounding the lives of white men in that equatorial hot spot.

Endowed more richly by nature than almost any other equal area on earth, the attention of aggressive traders had long been centered on this natural crossroads of world traffic and trade. But it is decidedly *not a white man's country*.

Originally the lands of the far east were populated by Asiatics equipped physically to withstand torrid equatorial heat, capable of working incredibly hard in the field, but unappreciative of or indifferent to vast mineral potentialities and their essential value to the industrial life of millions living under civilized



standards, and without the power to capitalize their exploitation. This opportunity was not neglected by the enterprising white race. Money poured into Malaya and the adjacent "spice islands" to develop a trade vast in volume and infinitely varied in content. Great fortunes have been taken out of the territory. The "wealth of the Indies" is no mean metaphor.

In all the relations between natives and whites however, the assumed superiority of the latter has fastened upon the native races a strong confidence in their protective capacity and a certain fatalistic resignation with their own inferior lot.

Naturally with climate a strong if not entirely dominating factor in the lives of whites there were no firm ties to the country nor any particular interest in its government except insofar as it affected their own material interests. They were there because they had to be, to oversee and direct the energies of teeming millions and to extract everything possible from the land at a minimum of cost. They had little altruism. It was never "home" to them. They looked forward keenly to recurring visits to their native lands. They developed a system of easy living wherein personal comfort predominated with an assurance of uninterrupted dividends to the shareholders of the great exploiting companies of the rubber, tin, oil and a hundred other civilized necessities.

A British writer in a despatch to the *Manchester Guardian* gives a diagnosis which describes better than most the situation in Malaya:

"Generals lacked the vital spark. The absence of forceful leadership at the top made itself felt from the top downwards. The material of the men was potentially good. Something was lacking to crystallise it, to co-ordinate it, to infuse it with the fire of confidence.

The same lack of dynamism, of aggressive energy, characterized the upper ranks of the civilian administration. Perhaps it is impossible to retain these qualities after a lifetime spent in the easy-going routine of colonial administration much of it in the enervating heat of the tropics. In Malaya there was time for static to be replaced by dynamic and able leadership. The Government had no roots in the life of the people of the country. With the exception of certain sections of the Chinese community—some inspired by free China's struggle for survival, others by Soviet precept and example—the bulk of the Asiatic population remained spectators from start to finish. Their inclination was to get as far away as possible from the scene of hostilities.

In Singapore this caused acute difficulties in the field of labour. Bomb craters on airfields were not filled up because no Asiatics and not enough Europeans were available for the work. Early on in the war, of the labour force of 12,000 Asiatics employed at the naval base only 800 were reporting for duty. There was no native labour at the docks. Soldiers had to be taken away from military duties to load and unload ships.

Many small ships and launches that could have brought many thousands of people away from Singapore were anchored out in the harbour, but they never sailed because the native crews had deserted and there were not enough Europeans to man and stoke them. After nearly 120 years of British rule the vast majority of

Asiatics were not sufficiently interested in this rule to take any steps to insure its continuance.

And if it is true that the Government had no roots in the life of the people it is equally true that a few thousand British officials in Malaya and a few thousand British residents who made their living out of the country—virtually none of whom looked upon Malaya as being their home—were completely out of touch with the people. British and Asiatics lived their lives apart. There was never any fusion or even cementing of these two groups. British rule and culture and the small British community formed no more than a thin and brittle veneer.

Against this structure, whose military and civilian weaknesses have been indicated, was suddenly launched the explosive force of a nation impelled both by natural fanaticism and by the frustration of economic repression. The Japanese in Malaya have shown themselves to be able, disciplined, and resourceful soldiers, well equipped, well supported in the air, their normal elan heightened by continuous unexpected victory, enjoying certain natural advantages such as their Asiatic appearance and ability to live off the country, and possessing above all that capacity for co-ordinated effort, with every man, every weapon, every arm co-operating so that the maximum effect is achieved—that very capacity which has been most conspicuously lacking on the British side.

One good push sent the structure crashing to the ground. Once the Japanese had crossed the Straits of Johore the same circumstances prevailed as had prevailed on the mainland. If we were in a position to concentrate more men in a smaller area so were the enemy. The ratio remained constant.

The answer is short but plain. First, until more planes are made available to the Allies in the Pacific it is going to be difficult to hold the Japanese at sea and on the ground. It is not the Japanese who are strong in the air; it is the Allies who are weak. Secondly, until the British regain to the full those qualities of vigour and ruthlessness which made them great in the past they cannot expect greatness in the present."

#### A CRITICISM AND A REPLY

Willimantic, Connecticut

March 30, 1942.

Alfred H. Moorhouse

Dear Sir:

I have for a few years past been a subscriber of THE MASONIC CRAFTSMAN. I have enjoyed the paper and derived much good from it. In short I have great respect for it. Because of this I was all the greater shocked to read in the March issue on page 125 what seemed to be an exhortation to socialism. An argument against the accumulation and inheritance of private property. This was not signed but appeared to be the policy of the editor.

I hold that there is no difference between "human rights" and "property rights." The latter are simply one part of the former. If a person is deprived of the right to accumulate property and hand it down to whom he wishes I feel that my most precious personal right has been denied me and that life is not worth living. If a person has contributed so much to the world that his reward is not spent in his life it is only

fair of the world, to allow him to signify whom he wishes to enjoy it after him. Is it against the interests of society that I choose to forego pleasures so that I may make it possible for some one else to enjoy my reward after I am done with this world?

Do you go back to the attitude of the Christian of the Medieval Ages, that it is a crime to put out money at interest? Of course those who do this are, to quote the article "willing or anxious to enjoy the pleasures of life without labor." If one takes this attitude they must argue that I should let out my spare bed room to another without any rent. I built a larger house because I was willing to forego the pleasures of the moment, for example the motion pictures, in order to enjoy this other for a longer period.

If I am denied this right where has my individuality gone? It has been swallowed up in the great mass of the whole. My whole life will be governed by the central authority, I must lock step or be punished. If I remember correctly I have heard a great deal of criticism of the German government for that very policy.

I certainly hope that this is not your personal opinion, as expressed in the article. In Masonry more than in any other place, we should recognize that while we are equal in the matter of a soul and in our right to live our own personal lives as we find satisfaction; we are not equal in our contribution to mankind and our reward should be adjusted to the value of this contribution.

Sincerely and fraternally yours,

G. ZALMON S. HUNT.

The editorial to which Brother Hunt refers was an attempt to evaluate changes in future human relationships which will confront us after the war. The writer is not a socialist, simply conscious of a world movement with eruptive forces of such magnitude now stirring which will inevitably—unless all reasonable indications are wrong—profoundly affect the lives and living of every human being on this planet.

Looked at in the light of our own national experiences forthcoming changes will, it is believed, fundamentally affect every preconceived notion of so-called democratic living. To attempt to define fully the causes for so drastic an alteration in social status would involve the writing of the economic history of the past hundred years, from which has sprung the present disturbed situation—a colossal task, beyond our ken.

Sufficient straws blowing here and there indicate trends, cause confusion and create suspicion. Suspicion is becoming in many quarters conviction, as the opinions of able writers and intelligent thinkers attest. One would be blind to ignore their implications. To prepare to confront them is only the part of prudence.

Fundamentally wealth is created by work in one form or another, supplemented and implemented by the genius of the scientist, technician, inventor and researcher. The chief vortex of the new order will probably revolve around management—that instrumentality which in the past has supplied the sinews in the form of capital, or money, seen to the direction of productive effort, indirectly controlled it—and often very ineffec-

tively. The compensation, proportionate or disproportionate, for this service will be the focal point. The influence it wields on government will likewise be an important factor.

One item which will figure largely will be that of interest. What the public debts of the nations will be at the end of the war is not, and cannot be known, but assuredly they will be of astronomical dimensions, quite beyond any heretofore known world economy to sustain safely. The germs of future wars breed fast in this field. Interest on the debt of this country alone will be greater than the whole gross expenditure for all public purposes before 1914. Is it reasonable to assume that future generations will be content to carry that load? The opportunity to create new wealth, make new fortunes, is bound to be increasingly difficult in years to come—and wealth, if it is to be acquired honestly, to possess and hold. Government may be depended upon to extract the last fraction of available surplus over actual needs, even if it doesn't actually restrict needs. Parasitical politicians to preserve their own fortunes will see to that.

However comfortable we may have felt in the former established order of things: the security of keeping and investing that which we have "earned", the regularity with which quarterages or interest money has come to us in halcyon years, complacency with which we have contemplated the possession of property to be later handed on or devised to our heirs under the changed order cannot, it seems to me, continue as before, if it is to assure to the influx of new, socially-conscious world citizens, including the newly released millions of Asiatics, the modicum of decent living or equal opportunity which they will expect.

As said earlier it is a vast problem which confronts humanity, one which cannot be looked at with nationalistic eyes but must be viewed objectively in the light of a whole world just emerged from a horrible nightmare—turned over on its side as it were and determined never to have the spectacle repeated.

In that new order, if the race is not to destroy itself entirely, the element of universal brotherhood holds the only hope. On the universality of that brotherhood is predicated the peace and happiness of the future, and matters which have seemed vastly important—even vital—in the past will doubtless be foreshortened in perspective to a reality in which special privilege will find hard going. There are rude shocks coming to those who think otherwise.

It isn't a question of what we like but with what we must be content. There are many things which we can do without and be equally happy, but vision of a prospect far greater than that heretofore known to the so-called civilized nations is needed to get the full view. Qualities of courage, resourcefulness, initiative, steadfastness in peaceful pursuits will be needed as great as any of war. This is an eventful hour and a challenge to enlightened thought free of inherited inhibitions or any reactionary complex other than that of securing the greatest happiness to the greatest number from the greatest unselfish effort.

In the new and delicate complex of human factors may be listed:



- (a) The pressure of competition in forms which lead to intolerable conditions of labor and life.
- (b) The misdirection and abuse of the profit motive.
- (c) Non-participation by labor in control of production.
- (d) Far-reaching changes in the present system of property ownership.
- (e) The monetary system.

It is easier to enumerate evils or ills than to describe methods by which they may be cured; it is obviously evident that great clearness of mind will be needed to

envisage a hopeful prospect. In that prospect the Masonic fraternity is vitally concerned. If the expressions used in the article criticized by the good brother in Connecticut have caused him and others to *think*, it will have merited commendation, for while "it is not necessary that we all think alike it is necessary that we all think." Out of the best thought of the whole intelligence of this country and others of like fundamentals must come the answer to today's great question.

ALFRED H. MOORHOUSE.

Boston, April 7, 1942.

## A Monthly Symposium

### Should Demitted Members Lose Their Rights?

ALFRED H. MOORHOUSE  
BOSTON

The Editors;  
JOSEPH E. MORCOMBE  
SAN FRANCISCO

WILLIAM C. RAPP  
CHICAGO

#### LIMITATIONS NOT ADVISABLE

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

THE traditional attitude of the institution of Freemasonry toward demitted members, regarding the privileges such members are permitted to retain, is one of extreme liberality. With the exception of a



few Grand Jurisdictions which have seen fit to place certain restrictions upon the issuance of demits, the general rule is that a Mason whose record is clear may make a written request for a demit, and such a request cannot be refused. The issuance of a demit to a member immediately severs his connection with the particular lodge with which he was affiliated, and after a period of time, usually twelve months, the

demitted member loses all the rights and privileges he has enjoyed as a Freemason, with one exception—the privilege of petitioning any lodge of his choice for affiliation. If he is accepted by the lodge with which he seeks to unite, all his original rights and privileges are restored.

We know of no cogent reason why this privilege of reaffiliation should be terminated after a definite period of time, or otherwise abridged or restricted. While a demitted member has withdrawn from his lodge, by his voluntary action, he has not thereby completely severed his connection with the fraternity. He is still subject to disciplinary authority, which may be exercised under certain conditions, thereby recognizing in some measure his status as a member, in return for which he has, or should have, the privilege of clearing himself of his disabilities and resuming his membership.

It is quite true that in the operation of this procedure some members take an unfair advantage of their

brethren. Unfortunately it is not unusual that a demit is obtained for the sole purpose of escaping the payment of the modest annual contribution necessary for any institution to function and to be relieved of the active duties incumbent upon members. Then after the lapse of a long or short period of time, sometimes in the declining years of life, it is found expedient to regain equality with those who have borne the heat and burden of the day. While there is no obligation on the part of any lodge to accept such a recreant brother into its fellowship, the request is seldom denied.

On the other hand, there is no other way in which a Mason may honorably withdraw from the fraternity, either temporarily or permanently, except by requesting a demit. Being a purely voluntary organization, there is no practical way in which the allegiance of a member may be held against his wishes, even if it were desirable to do so.

It is probable that in ancient times the issuance of a demit did not even sever a member's connection with his lodge, being merely a certificate of permission to "travel in foreign countries" in pursuit of employment or vocation, carrying with it the right to affiliate with some other lodge, and not until this was accomplished was his account closed in the original lodge. This view is reflected in the position taken by a few Grand Lodges which refuse to issue a demit for any purpose other than the transference of membership to another lodge. If this view were generally accepted, it would more than ever be necessary to provide some means by which members could permanently resign or withdraw from the fraternity with a clear record. Under present conditions, resignations or withdrawals not being recognized, a demit furnishes the only method by which this may be accomplished, and it is freely used for this purpose. For all practical purposes, a demit is a resignation, but should a change of heart come in one who is still acceptable material, there is still a way to re-establish full membership.

#### LOOSE POLICY WORKS INJURY

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

"SHOULD Demitted Members Lose their Right to Affiliate After a definite Period?" This, our present topic for discussion has many angles, and these have been debated through the years without reaching to a definite policy applicable to all jurisdictions. It is clear that the Masonic relationship is established upon the voluntary act of the individual brother. It can be terminated only, under normal conditions, by exercise of the individual will. Once the relationship is severed there remains a hazy status for the holder of a demit. He is allowed the right of visitation, under restrictions which



vary according to the laws of the particular Grand Lodge having jurisdiction. He has also the right to petition another Lodge within a certain fixed time limit, in most cases. He is still subject to disciplinary action, should his conduct be such as to bring discredit upon the fraternity.

Formerly demits issued by American Grand Lodges were without time limit. This was owing to the difficulties of establishing new homes, and perhaps in territory not yet covered by the Craft. But with the general settlement of the country no such cause existed for holding the demit beyond a period sufficient to acquaint the brother with the situation in or near his new place of abode. It was then that abuses were frequent and embarrassing. Demits were held in many cases to escape the payment of dues and to escape the responsibilities and duties of active membership. Meanwhile the right of visitation was unchallenged, and a demit of ancient date permitted the holder to meet with the brethren at will, and frequently to serving of some selfish purpose.

Such abuses caused a majority of the Grand Lodges to place a time limit upon the life of a demit. If not presented to a Lodge within the period specified it was held as invalid, and the neglectful individual, if he really wanted to renew his Masonic relationship had to petition *de novo*. However, if presented within the prescribed period, and rejected by the Lodge, the demit maintained its life, providing that within a certain period it was again presented, to the same or another Lodge. Thus a persistent individual could, say at six months' intervals, renew his demit indefinitely. We have known of a few such cases where the demit holder, belatedly discovering the value of Masonry, kept up a precarious connection for some years, only at the last to give up in disgust, or despair.

The experience of this writer, and his observation of the working out of the laws governing demits in the various jurisdictions, convinces him that the privilege of the demitted brother's relationship should be strictly limited. The issuance of such document is intended only to facilitate the transfer of membership to a new

home, as the vicissitudes of life might necessitate a change of residence. It was expected that it would be placed in another Lodge as soon as an acquaintance with the Masonic situation in the new scene was gained, and thus active membership would continue with the least possible break. We believe in close restrictions, binding in all cases where unusual circumstances can not be pleaded, and proved. If one lapses from good standing in the fraternity, from his own fault and in the exercise of his own free will, after a reasonable period, he should no longer be considered a Mason.

#### REINSTATEMENT

By ALFRED H. MOORHOUSE

Editor Masonic Craftsman, Boston

THE full question asked is "Should demitted members lose their right to re-affiliate after a definite period of time?" and is presumably based on the supposition that there are many such cases, whereas actually the number is relatively small.



Why a man who has kept in good standing in his lodge and for reasons best known to himself demits, should be denied the right to re-affiliate at any time we cannot see. This of course on the understanding that he was square on the books at the time and has been guilty of no moral lapse since, which would bar him under any circumstances.

If the period of time during which the demitted member has been in "outer darkness" is lengthy the petitioned lodge would automatically look him up thoroughly and conscientiously for its own protection and, given the assurance by the investigating committee of his fitness for membership, he should be allowed to enter the family again.

Men who demit have various motives for their act; generally these are financial, and there is a natural reluctance to broadcast the fact. It is a privilege and a right they indubitably possess which is easily understandable.

When matters of prejudice or some fancied slight is involved the chances are the demittee is out for good. The conscientious Mason who has always held the Craft in high esteem is the one most likely wishing to rejoin his former fellows, or in the event of removal from a former residence to seek re-entry into another lodge.

His presence—always with the fact understood that he is a worthy man—is eminently desirable, and no restrictions should be arbitrarily erected to bar him.

Sometimes for purely personal reasons and with incomplete knowledge a small-minded individual will seek to keep a good man out of the Craft. Fortunately these cases are few, yet they have been the cause of much distress and mental pain. No one worthy of the name of Mason will seek to work injustice upon a fellow man, and in this matter of a former member seeking re-affiliation he is entitled to all the rights and privileges of a new candidate.



# Freemasonry and the New World Order

An address by RAY V. DENSLOW, Past Grand Master of Masons in Missouri, delivered at the Conference of Grand Masters, Washington, D. C., February, 1942.

[Ray V. Denslow has in the following reprint of his address to the Conference of Grand Masters in Washington in February ably supplemented the plea for unity made by Melvin M. Johnson to the same Conference which appeared in THE CRAFTSMAN last month. He emphasizes the lack of Masonic unity and points out the inevitable results which will follow its continuance, presenting cogent and forceful reasons for immediate action by the Craft—nationally.]

Here are two men, noted for their past performances and attainments who speak as one on the all-important matter of Craft unity. In the light of their expressed sentiments, and reasoning, as well as that of many other able men, it is incomprehensible to the thinking Mason that some plan can not be formulated to facilitate constructive and united action for the good of the Craft.

Indeed it is imperative that action be taken NOW. To delay it is to invite disaster. Freemasonry must, if it is to survive and function, take its rightful position in any new order, which itself must be basically founded on the principles of the Craft. To think differently is to deny the accepted tenets of the whole Christian and even non-Christian faiths which primarily predicate human happiness upon one interpretation or another of the Golden Rule, and which the brute forces of crass materialism and so-called state totalitarianism are now seeking to destroy.—ED. CRAFTSMAN.

Life is man's experience. History is the sum total of many men's experiences. Man's knowledge is gained from both history and experience, but, unfortunately, man learns little from history, preferring the harder method of securing knowledge through experience. He refuses to learn from the experiences of others—and he does not always profit from his own experiences, oft-times forgetting one experience while plunging into the whirlpool of another.

There are no experiences in human life or history quite so sad and terrible as those which arise out of the conflicts of war. Seemingly we emerge from one great catastrophe only to be plunged into another. Out of each war there comes certain strong hopes and desires, entirely opposite in character. One is the hope that such a conflict shall never occur again—the usual hope of the nation victorious. The defeated nation has but one desire—the wish for an early revenge, and it is this latter which represents the most dangerous stimulus for another war, while the former hope has insufficient power to prevent it.

## CAUSES AND PREVENTION OF WAR

One of the greatest causes of war is the discontent of national minorities. A total of forty million national minorities is always a potential powder keg for another war. The potential energy of Hitler's armament proved a high explosive in itself. Peace treaties dictated by resentment bear in themselves the germ of the next war of revenge.

The world is overlooking the possibilities of educa-

tion against war. Men must be taught that while courage is one of the attributes of a good citizen, yet there is a heroism of peace as well as of war. Excessive and narrow-minded nationalism does not mean patriotism or devotion to country. Freemasons believe in pride of country but not in narrow-mindedness or prejudice. Our fraternity is more than a mere association of individuals. We have a duty to perform in the world in which we live. It is not our business to save souls; that is the work of philosophy and religion. Our duty is to develop brotherhood, and as such a society we are willing at all times to align ourselves with any society, church, or association which has for its object the betterment of the human race.

## AFTER WAR—WHAT?

The future of our fraternity, and that of the world, will depend largely on the outcome of the present World War. We must not anticipate any other ending than an allied victory; any other result would mean the extermination of Freemasonry. How essential it is, therefore, that we plan an after-war program, doing all in our power to see that the doctrine of hate may not enter into the peace treaties which follow the war's conclusion. The bitterness of the struggle, the inhumanity of man to man, the loss of human life and resources, the empty treasuries of the nations engaged—all these point most surely to that Hate which will mark the war's end. Freemasonry teaches Brotherhood—the triumph of Love over Hate—Love the Builder over Hate the destroyer. Let us not forget that many people of these axis nations are men of flesh and blood like ourselves. Many of them were opposed to war.

Whatever punishment is to be meted out should be poured out on the heads of their wicked rulers, and not upon a helpless people who may have been dragged unwillingly into war.

## POST-WAR PLANNING

Freemasonry should and must have a part in any post-war planning; ours is a particular work—the restoration of Freemasonry and the relighting of hundreds of lights on Masonic altars throughout the European Continent and occupied territories—in Italy where the light of Freemasonry has been extinguished for more than twenty years—in Germany for more than a decade. The great Continent of Europe would be dark Masonically but for our outposts in Sweden, Switzerland and Great Britain. All glory to these defenders of Masonic principles!

But Freemasonry will not do post-war planning under its present status! We are a disorganized group and there exists obstacles—many of them—in any preliminary or post-war plan.

## OBSTACLES

(a) The greatest of these obstacles is lack of unity on the part of American grand lodges. Here we stand—the largest group of Freemasons in the world—yet divided into forty-nine separate and very distinct jurisdictions,

jealous of our powers and prerogatives—so jealous in fact that we have never agreed, or united, unanimously on any one subject for any length of time, as for example:

1. An unfinished memorial to George Washington at Alexandria, Va., stands as mute testimony to the lack of Masonic unity and cooperation. One dollar per member thirty years ago would have completed the job; we still need fifty cents per member. But for the fine support given it by certain jurisdictions it would have been today but a shell.
2. A great service organization, conceived out of our experiences in the last world war "to prevent the possibility of Freemasonry not doing its part in future wars," now numbers but little more than thirty of the forty-nine jurisdictions which originally established it.
3. An organization with three million members and not a single national publication devoted to the spreading of its ideals when thousands of Freemasons are hungering for a chance to read something about Freemasonry and what it is doing in the world today. We lack publicity. We have frowned on publications issued by individuals as a commercial proposition and we have failed to supply the need by establishing periodicals to take their place.

(b) General ignorance and apathy of Freemasons and grand lodges as to grand lodges in foreign countries. Forty-nine grand lodges with forty-nine sets of standards of recognition and the same number of Ancient Landmarks. By reason of this lack of agreement on the part of American lodges we have made an issue out of the recognition of foreign grand lodges. Our present policy only encourages illegitimacy.

(c) The lack of any plan for rehabilitation of foreign lodges, notwithstanding the impending storm has been seen for more than two years, threatening eventually to engulf us—yet not a plan. Rehabilitation work cannot be carried on without funds. There are not now funds for such work, and the only probable source would be contributions from grand lodges.

(d) Most formidable of the obstacles in some countries is, or has been, the hostile attitude towards Freemasonry of (1) the public, (2) the church, (3) the government. And to us, these constitute the greatest problems confronting us.

## AMERICA'S DUTY

The hope of our continental brethren rests in their brethren of the United States. Hounded by their own governments as in Italy, Spain, Portugal and Germany; driven from their temples by dictators in Norway, Denmark, Finland, Belgium, Holland and France, they appeal to the brethren in this land of the free to restore them to their former privileges. We who have enjoyed our Freemasonry without molestation can do no less than contribute to their relief and the restoration of that fraternity for whom far too many have already given their lives.

The average Freemason is amazed at the failure of Freemasonry to unite when great Masonic principles or undertakings are involved. He cannot understand how grand lodge jealousies and the opposition of malcontents can override the wishes of the membership. We have

always found that the membership is willing to pay just so long as results are obtained, and they are not going to be pleased when they discover a lack of unity and cooperation.

## OBJECTIONS TO FREEMASONRY

We have previously hinted at objections launched against Freemasonry in many foreign countries. Let us examine some of these:

(a) In Germany the fraternity was nationalist to a high degree, yet it was dissolved even before Hitler went into Austria. In general, its Freemasonry was Christian and non-Jewish—and yet Hitler attacked it because of its Jewish tendencies.

(b) In Austria during the early history of the fraternity, Masonic degrees were not accessible to those of modest circumstances; at that time it represented an aristocracy, but after the war, when Freemasonry was recognized, conditions improved although there was a disproportion of Jewish members—not through any fault of the Austrian brethren, who realized the fact, but because there was a disproportionate number of professional men in business life who were Jewish. It was these very Jewish brethren who made every effort to remedy the situation.

(c) Immediately after grand lodge property in Vienna was seized the morning of March 12, 1938, the gestapo began their incessant inquiries. The nature of these inquiries showed the general trend of Nazi thought. Freemasonry in Austria was considered too indifferent in questions of nationalism by the extreme nationalists; too moderate and conservative in its convictions, and too middle-class by socialists and imperialists; too religious by non-believers; too liberal-minded by believers; too Jewish by Catholics; too pacifist by military circles.

(d) Just where do such ideas originate? Probably in the papal bulls issued against the fraternity beginning with "In Eminenti" wherein Freemasonry is charged with being anti-Christian, anti-religious, and revolutionary. Our viciousness is therein alleged to be that we "unite men of many creeds and by that act lessen or destroy their belief." What more does the world need today than some plan of uniting men of all creeds, races and nationalities?

(e) Criticism is being leveled at us by reason of the mutual protection which is supposed to hover over a Freemason and his family. To all such we can only answer that there are no strings to Masonic charity as those will know who find Masonic contributions to all charity drives and hospital movements. The Shrine hospitals pride themselves on the fact that children of black, white, or yellow races, Jewish, Catholic, or Protestant, are never turned away from their doors, and that the only requirement is their absolute inability to pay and the possibility of restoring them physically. And would it not be human nature for one to look after his own first? Otherwise we should be criticized for helping others to the detriment of our own. After all, Freemasonry should be proud of this mutual protection for which we are criticized. If Freemasonry had nothing to offer its membership except the mere form of becoming a member, it could not continue as a great fraternity—and our enemies well know it!

(f) When the enemies of the fraternity tire of other criticism they create the spectre of internationalism. Such



an argument is puerile in such countries as the United States and Great Britain where members of our fraternity constitute one of the greatest bulwarks of the nation. Our fraternity is world-wide, it does not create in the minds of our membership any desire for super-control. If these critics could observe our feeble attempts to function as a national organization they might realize the weakness of their arguments. During the time Freemasonry existed in Germany it was ultra-nationalist; in Prussia the lodges were Christian-nationalist. Grand Lodge Alpina in Switzerland, known for its high character, includes lodges of three nationalities—German, French, and Italian, and all its announcements and publications are couched in language of all three. Some of these accusations constitute our greatest pride; and on some matters there shall never be a compromise—otherwise we would not continue as Freemasonry. We are not a secret society in the strict sense of the word; our membership lists are not secret. In fact we are proud of the general character of this membership. There is no secret as to our principles, for they are contained in the Sacred Volume, expressed in the Ten Commandments, and written into the basic law of our land. Let it be known to all such critics that the doors of Freemasonry are open to all worthy men, irrespective of their race, creed, nationality or political belief, and our privileges are granted to all who may honestly seek the Light and knowledge at the Masonic altar. All regular lodges stand as guarantors of these rights and privileges.

(g) Some of our troubles are caused by anti-Masonic propaganda. Preceding the present World War, and for several months thereafter, our metropolitan press was filled with dispatches from special correspondents, usually in Italy, Germany or France, wherein references were made to "Freemasons being at the bottom" of the world's troubles. This proved a great catch-phrase, and gullible newspapers of this country devoured these items with satisfaction, in some instances inserting a note to satisfy local consumption that the fraternity on other Continents was on a different level than that of the United States.

#### WE MUST MEET ATTACKS

However untrue such allegations may be, it is our business as best we can to prove the untruth of all such accusations. Any association may endanger the welfare of a state or nation, or a club may be in the pay of a foreign power, and no one will suspect it, since it claims no secrets or secret membership. Freemasonry, accentuating as it does this thing of secrecy, must be prepared to meet all such insinuations. We do not advocate changing our basic principles, and we shall not abandon our ancient traditions and those venerable legends and legacies left by our illustrious ancestors, many of whom have given up their lives in the defense of liberty, equality and fraternity, but we can retain and secure confidence in the character of our fraternity by proper education and publicity. We must reduce to a minimum all that can be misinterpreted, and all that might cause suspicion. It is the wonder of our continental brethren that American Freemasons can walk the streets of our American cities clad in the garb of Freemasons. Our American Freemasons will be equally astounded to learn that a list of all the members of English lodges is turned over to the police authorities annually—and the list is headed

by that of King George and Winston Churchill. Freemasonry has no objection to such measures. Our membership lists are open to any proper authority, even though in some jurisdictions they have become "sucker lists." At any rate such procedure should be proof to outsiders that Freemasonry has no malevolent intent.

#### ADVANTAGES OF PUBLICITY

A former grand secretary of a continental grand lodge now extinguished is my authority for the statement that police officers often appeared at the regular meetings of lodges, although they were not members of the fraternity. Of course the ritualistic work was suspended when they entered and the routine business continued. Many of these meetings proved so dignified and the insight into the charitable work so impressive, that in many instances these same police officers contributed to the charitable work of the lodge. Public lectures on Masonic subjects delivered in lodges satisfied many as to the true nature of the fraternity and its so-called secrets. When a Masonic paper, issued to members only, was placed on sale to any who might wish to buy it, it had a splendid effect on the general public.

For a future reconstruction of Freemasonry in Continental Europe, where the people have been misled by misstatement and calumny, we suggest the establishment of every type of charitable institution for which Freemasons are known. We are prone to criticize our brethren of the Shrine for many of their actions, but a few of their crippled children's hospitals, strategically placed in Italy, Germany and Austria, would materially change the attitude of thousands of their people.

#### ACTION NEEDED NOW

What can we do NOW? Shall we return to our homes in the belief that some of our larger and more influential jurisdictions will look after the situation? Or shall we do as we have been doing—nothing? Time is precious. Grand lodges are slow and cumbersome because of their infrequent meetings. Shall Freemasonry have its Pearl Harbor?

Just what the Freemasonry of the United States should do in this emergency is a thing to be worked out by the best minds in the fraternity. We shall not attempt to do more than make suggestions. We do not offer them as a finished plan, but there are undoubtedly certain things on which we, as American Masons, may agree.

First, let us suggest the unification of American Freemasonry. Irrespective of what is done after the war, American Freemasonry should and must work as a unit. This does not mean a national lodge, but it does mean a national and coordinated effort on the part of all American Masonic organizations. Allied bodies, rites and Masonic groups must cooperate on the basis of their membership in Ancient Craft Masonry; if they wish to supplement the work being done by the parent body, full opportunity will be given them. Too long has Freemasonry suffered by divided leadership. Competition between Masonic groups must be discouraged where damage is done the fraternity. We must have our own house in order before attempting to regulate other households.

#### A WAR PLAN BOARD

Every plan must have some kind of an organization to carry it out. Call it what we may—say, for the time

being—an American Masonic War Plan Board. Let it be made up of the best business, educational, professional and Masonic minds of the nation, forgetting for the time the question of Masonic rank or position. Let this board study conditions, making such contacts as may be necessary at this time, so that when the war is over, our fraternity may proceed to set whatever plan may be decided upon into action. Whatever plan may be proposed should be fully publicized and ratified by the various grand lodges. Full reports of the work should be made from time to time for the information of the membership.

Whatever plan may be adopted will require some expense; an estimate of the amount required should be made and grand lodges asked to assume a proportionate part of the necessary expense, which we shall assume will be reasonable, yet commensurate with the object to be accomplished.

It is suggested that such a board contact brethren of all countries, occupied and unoccupied, with a view of ascertaining local conditions under which the fraternity worked, the condition of the fraternity at the time of dissolution, and the probable chance of resurrection.

It might well be the duty of such a board to see that our representatives at the peace table be fully informed as to the seizure of Masonic properties and do everything in their power to see that properties are restored to rightful owners, and to protect the interests of our brethren in those countries where they may be powerless to look after them.

To support loyally all plans looking toward the alleviation of suffering in conquered countries, especially the work of the American Red Cross and similar established relief agencies. Freemasonry will not limit its charities in such times to Masonic families. Our obligations are such that we must regard the whole human family as entitled to our relief.

Objections have been made in the past as to the character of the Freemasonry of certain countries. Here is where we of the U. S. A. can perform our greatest service in seeing that all safeguards and forms be observed in the re-establishment of such Freemasonry as to comply with the generally established standards of recognition. There should be a mutual understanding among American Grand Lodges to recognize all such grand lodges as may be re-established under what is generally known as the American Standards of Recognition (The Ancient Landmarks).

Such re-established grand lodges should be assisted by the publication of educational matter in which the true aims of the fraternity may be set forth for the information of the non-member. Masonic publications which are true to the ideals of the fraternity will never



engage in attacks on one's religious or political belief, because fundamentally we recognize man's right to exercise his freedom in those respects.

Visitation between the Masonries of the Americas, Europe, Asia, Africa and Australia should be encouraged. Only by this means can we understand what brotherhood really means.

Let this board investigate the situation of Freemasonry in our Central and South American countries. Undoubtedly there is a service which can be rendered them. If there exists what we may regard as irregularity, let us do what we can to regularize. If they are doing real Masonic work, they are entitled to our aid and cooperation. If they are not, then doubtless a Masonic "Rio Conference" would provide mutual understanding. At least it is worth trying. The Good Neighbor policy is, after all, nothing more than Freemasonry has been teaching for centuries under the old-fashioned name "Brotherhood"!

And finally, more and greater charitable work in our own country, the support of worthwhile movements, encouragement of popular education, and more stress on the value of religion in living one's life.

#### NEED FOR SACRIFICE

Such a program of rehabilitation will involve expense. It could not be otherwise. There is no accomplishment without sacrifice. The greater the sacrifice, the greater the accomplishment. There is in Nature a great invisible force—it is the Law of Compensation. It is a law as old as man himself. It teaches that whatever a man may sow, that shall he also reap. This is true in Life. It is true also in Freemasonry. Freemasonry is not a series of scattered buildings in which men may meet, but it is a satisfying of the natural desire for Brotherhood which lies in the hearts of all true men.

Brethren, what we shall sow in the way of aid to the unfortunate people of other countries shall most surely be reaped by us in uncounted ways.

Charity, in its largest sense, will always open the heart and create true understanding. Charity will banish misinformation and baseless insinuations. Antagonistic groups may continue to hurl at us the appellations of "atheists" and "revolutionaries," but with the great mass of people good deeds will always pave the way for confidence. Freemasonry has searched throughout the world for its Holy Grail, only to find it at its own doorstep. It has been aptly named *Charity*, and even as Entered Apprentices we are taught that it lies at the foundation of Freemasonry. That may be our reason for not finding it—we have been looking for it in the clouds, when it lies at our very feet.

Brethren, why not sow *Charity*?



# Report of Masonic Service Association

For the period February 1, 1941, to January 31, 1942.

## PART II. WELFARE ACTIVITIES

At the twenty-second annual meeting of this Association, held February 19, 1941, the following resolutions were passed by an overwhelming majority of the Delegates:

"Resolved: That this Association engage in welfare work for the armed forces of the United States.

"Resolved, further, that The Masonic Service Association will not undertake or engage in any welfare work in any Grand Masonic Jurisdiction without first having been invited, or having obtained the consent to do so, by the grand lodge or the grand master of that jurisdiction.

"Resolved, that The Masonic Service Association in carrying on welfare work in any Jurisdiction, does now, as always heretofore, and will hereafter, recognize the complete sovereignty and authority of the Grand Lodges and of the Grand Masters, in all matters concerning or affecting Masonry.

"Resolved, that this Association give a vote of confidence to the Executive Commission, leaving to them the details of the work which is to be carried on pursuant to the resolutions which have been adopted."

This section of this report deals with the manner and methods by which your executive commission has carried out the will of the Association as expressed in those resolutions.

Immediately following the annual meeting, an invitation was sent to all grand lodges and to five national organizations of Masons, setting forth plans and asking for contributions.

As a result of the money contributed the system of Masonic Welfare centers for the army and navy was brought into being.

### CENTERS

Army and Navy Centers for the armed forces are now established and in operation at:

Columbia, South Carolina, serving Fort Jackson; opened February 1, 1941.

Jacksonville, Florida, serving Camp Blanding and Naval Air Station; opened July 18, 1941.

Anniston, Alabama, serving Fort McClellan, opened August 7, 1941 (temporarily closed, owing to removal of troops by the emergency).

Alexandria, Louisiana, serving Camps Claiborne, Polk, Beauregard and Livingston, opened July 24, 1941.

Rolla, Missouri, serving Fort Leonard Wood, opened June 1st, 1941.

Lawton, Oklahoma, serving Fort Sill, opened November 7, 1941.

Newport, Rhode Island, serving Naval Air Base, Training Station, Torpedo Station, Naval Hospital and War College and Coast Defenses of Narragansett Bay, opened December 1, 1941.

Jamestown, Rhode Island, serving the forts on Conanicut Island, Narragansett Bay; open on week ends; operated in cooperation with St. Martins Parish (Episcopal); opened December 5, 1941.

A Center in Portland, Maine, established by Portland

Masons in accordance with our plans, aided both in advice and finances, has been taken into our system to be staffed and conducted by us.

A Center is in process of establishment at Neosha, Missouri, to serve Camp Crowder.

A Center is in process of being established at Columbus, Georgia, to serve Fort Benning.

A Center is in process of establishment in Trenton, New Jersey, serving Camp Dix.

A Center is being established in Washington, D. C., supported by a special fund supplied by the Grand Lodge of the District of Columbia, in addition to its contribution to the National Fund, to serve Ft. Meade, Ft. Myer, Ft. Belvoir, Ft. Eustis, Arlington Cantonment, Washington Navy Yard, Marine Barracks, Quantico Marine Base.

Manila, P. I., two Centers, one in the Scottish Rite Temple and the other in the Plaridel, were set up and operated under our plans, and with our counsel and advice, supported by Philippine Freemasonry. What has happened to them since the fall of Manila we can but guess.

No Center has been established without the invitation or consent and the full cooperation of the grand master of the Jurisdiction.

Centers are equipped with comfortable chairs, pool and tennis tables, dart and table games, books, newspapers, magazines, writing desks, stationery, radio and phonographs. Nothing is sold, everything is free.

Much cooperation has been had from furniture manufacturers, publishers of periodicals, game makers, and other commercial interests, in supplying fixtures, furnishings and supplies at substantial discounts, even at cost. Particularly do we note the friendly interest and Masonic contribution made by the Past Grand Master Leonard P. Stuart (who since the death of Past Grand Master Arthur Nash of Connecticut has been chairman of the finance committee), who has supplied all the motor cars we have bought at what they have cost him. It is because of such Masonic contributions that we have been able to do so much with so modest an expenditure in equipping and furnishing Centers.

Most of the Centers are open seven days and evenings every week to all white service men, whether Mason, relative of Mason, or non-Mason, as required by War and Navy Department regulations. It was planned to have all visitors register. But it was speedily learned that many men do not wish to register; when they arrive in numbers together it is practically impossible, even if all are willing, to get the registrations without keeping them waiting and taking some of their precious recreation time for statistical reasons of no interest to them.

One fact of value developed from the registrations is that the proportion of Masons to non-Masons using the Centers is 12.454%.

Registrants come from forty-six of the forty-nine grand lodges of the nation, and from England, Canal

Zone, Hawaii, Philippine Islands, China and Australia.

Dances are conducted; the young ladies are from the local Eastern Star, churches and civic organizations. The first complaint of any objectionable conduct at any of these functions has yet to be made. The same young women return again and again, surely a tribute to the character of those who in these dances find a happy outlet for the normal desire of lonely men for feminine companionship.

Masonic Service Welfare Centers are not an imitation of, nor do they compete with Centers established by the U.S.O. or other organizations. The main purpose is to establish a point of contact between Mason, or relatives of Mason in the services, and Freemasonry. A soldier does not go to a Lodge and tell his troubles to any brother he may meet there, nor in Lodge seek the aid of Freemasonry when worried about conditions at home. The folks at home cannot get information about a service man by writing to the nearest Lodge.

The Mason or Mason's relative, using our Centers, finding a sympathetic brother of mature years in charge, will open his heart if in need. That need may be personal, financial, military, or concerned with conditions at home. The Center establishes the contact, the field agent meets the need if it can be met. Field agents do not attempt to interfere in military procedure. A uniformed man in trouble with military authorities is helped only in so far as the field agent may bring factors to the attention of the morale officer, chaplain or other authority, which the man himself may have omitted. Field agents work in *cooperation* with military authorities, and are welcome visitors in forts and camps.

Post and camp hospitals are visited daily and small comforts brought to ill soldiers and sailors; home Lodge and home folks are notified as to progress and conditions; comfort and cheer is brought from home folks and Mother Lodge.

The Center as a point of contact often results in the formation of a Masonic Club—for study of Masonry, good fellowship, or whatever objective those who form it may desire; quarters are provided for meetings; books are supplied; speakers are arranged for when needed. The Center as a point of contact helps not only the Mason, son of Mason or non-Mason, but the Lodge at home. Many men dropped N.P.D. ask advice on how to be reinstated. Many have reinstated themselves. Many young men who know little of Masonry ask how they may become members. Such inquirers are referred to the secretary of the home Lodge.

Through the Center as a point of contact, father and mother at home are assisted. Perhaps son has not written; the field agent finds him and persuades him to write. If he is ill, the field agent makes constant reports to the family. When father and mother wish to visit son, the field agent with the Center car and knowledge of the Camp or Fort can get parents to son in the minimum of time. If father and mother have no place to stay, the field agent can find it. When father and mother have but little time, the field agent may see that they and son have a comfortable corner in the Center for as long a visit as they wish.

This report might easily continue for many pages, listing the number and kinds of contacts, services, helps,

rendered by the field agents to Masons, sons of Masons and relatives at home.

Men judge Masonic welfare work for the armed forces by the actions and activities of the field agents in charge.

The greatest care has been used in selecting these points of contact. This commission is proud of its field agents, and proud of the self-sacrificing attitude which leads them to labor for small compensation for the sake of the fraternity, service to their brethren, and patriotism. The present field staff includes the following brethren:

*Ozabal, Emory Theodore*—Traveling Field Agent; member of Myron M. Parker Lodge, No. 27, Washington, D. C. Chief Marine Gunner, U. S. Marine Corps (retired); lives in Washington; Past Commander, Ward Cheney Post No. 30, Veterans of Foreign Wars, Cavite, P. I., member of the Military Order of the Carabao.

*Smith, Arthur L.*—Traveling Field Agent; member of Columbia Lodge No. 285, Clarendon, Virginia. Chaplain of the Lodge for twelve years. During World War I as a Y.M.C.A. man, helped form the Masonic Club at St. Nazaire; retired Chaplain, (Lieut. Col.) of the District of Columbia National Guard.

*Carroll, William L.*—Field Agent in charge of the Center in Alexandria, Louisiana; member of Oliver Lodge No. 84 of Alexandria; Past Master by affiliation; Past District Deputy Grand Master of Louisiana; member of Keystone Chapter No. 44, R.A.M.; Summit Council No. 12, R. & S.M.; Past Patron Electa Chapter No. 10, O.E.S.

*Foster, O. B.*—Assistant Field Agent at Columbia, S. C. A Mason of 30 years service; four times Worshipful Master of St. John the Baptist Lodge of Valdosta, Georgia; 1913-14-18-21. Past High Priest, Past Eminent Commander. President of the Shrine Club in Valdosta for six years. Formerly a member of Alce Temple, of Savannah.

*Hedges, Bernard V.*—Assistant Field Agent at Lawton, Oklahoma. Past Master of Silver City Lodge No. 8, A.F.&A.M. Silver City, New Mexico; four times District Deputy Master of the 8th Masonic District, now the 9th District, of New Mexico.

*Porter, Matthew B.*—Field Agent in charge of Center at Newport, R. I. Twelve years pastor of Riverside Congregational Church; member of St. Andrews Lodge No. 39 A.F.&A.M. Riverside, R. I., veteran 27th Division, New York National Guard, starting as a private and commissioned Second Lieutenant in France.

*Santo, George L.*—Assistant Field Agent at Alexandria, La.; shortly to take charge of the Center at Columbus, Georgia; member of Zeredatha Lodge No. 189 A.F.&A.M. St. Joseph, Missouri; Lincoln Consistory, Orient of Nebraska, A. & A.S.R., S.J., Electa Chapter No. 8, O.E.S., Veteran, 1st Division, A.E.F.

*Sawyer, Albert F.*—Field Agent in charge of the Center at Lawton, Oklahoma; member of Lawton Lodge No. 183 A.F.&A.M. of Oklahoma; former member of Scottish Rite and Shrine in Galveston, Texas; Y.M.C.A. man in World War I.

*Schindler, Richard W.*—Field Agent at Jacksonville, Florida; life member of Copestone Lodge No. 641 A.F.&A.M. of New York; member of Albert Pike Consistory, Washington, D. C.; former member of the York



Rite Bodies of New York City and Brooklyn; former member of the Shrine at Newark, New Jersey; ex-printing executive and former book designer of the M.S.A.

**Sherman, Harry B.**—Field Agent originally in charge of the Center at Rolla, Missouri; now in charge at Jacksonville, Florida; Member of Ashler Lodge No. 111, Fort Dodge, Iowa; Past High Priest (1922 and 1926) Delta Chapter No. 51 R.A.M., Fort Dodge; Illustrious Master of Medina Council No. 26 R. & S.M. of Eagle Grove, Iowa, in 1935; member of Cavalry Commandery at Fort Dodge; Za-Ga-Zig Shrine of Des Moines; Zarepath Consistory, No. 4, Davenport, Iowa; Grand High Priest, Iowa, 1939; Past Worthy Patron Aurora Chapter No. 311, O.E.S. Fort Dodge, Iowa.

**Smith, Albert C.**—Assistant Field Agent, Columbus, Georgia. For 14 years Minister of Shawnee Presbyterian Church of Shawnee-on-Delaware, Pennsylvania, on leave of absence for one year for this work. Member of Cassia Lodge, No. 273, Ardmore, Pa. Former Chaplain, 108th Infantry, N.Y.N.G., former Chaplain, Onondaga County Penitentiary, Jamesville, N.Y., Soloist and director of choral choruses.

**Vrooman, John Black.**—Assistant Field Agent at Rolla, Missouri; member of Wichita Lodge No. 99 A.F.&A.M., Wichita, Kansas; Wichita Chapter No. 33 R.A.M.; Wichita Council No. 12, R. & S.M.; Wichita Consistory No. 2, A.A.S.R., Midian Temple, A.A.O.N.M.S.; Fellow of Philalethes Society, frequent contributor to Masonic publications.

Several others have been employed at one time or another, but are not now with this service.

At a meeting of Senators and Representatives who are brethren of the Craft, held in Washington July 30, 1941, presided over by Senator and Grand Master Harry S. Truman of Missouri, the following resolution was offered by Representative Sol Bloom, (N.Y.), and unanimously passed by the large number of Senators and Representatives present:

*"Whereas, a majority of the Masonic grand lodges of the United States, acting through their servant organization, The Masonic Service Association, have undertaken a program of welfare work for the armed forces of the nation; and, Whereas, only Freemasonry can bring Masonic comfort, aid and assistance to Masons, by visiting the sick in post and camp hospitals, reporting the well-being of the sons of Masons to allay anxiety at home, provide facilities for the formation of Masonic Clubs and foster morale by providing Masonic contacts which no other organization can supply; and Whereas this is being accomplished by money voluntarily given by Masons for Masons and without request for funds from the public or the government; Now, therefore, we, members of Congress of the United States who are Master Masons, heartily approve such Masonic welfare work for the armed forces of the United States, and commend those plans and activities of the Masonic Service Association to all brethren, wheresoever dispersed."*

Immediately thereafter a committee was formed among brethren in Senate and House, Senator Truman being chairman of that in the Senate and Congressman Bloom of that in the house, to further this work and to add members to the advisory committee of this Association. That committee now is composed of the following distinguished brethren:

**The Senate:** Hons. Harry S. Truman, Missouri; A. H. Vandenberg, Michigan; Warren R. Austin, Vermont; A. B. Chandler, Kentucky; Harold H. Burton, Ohio.

**The House:** Hons. Sol Bloom, New York; Allen T. Treadway, Massachusetts; Fritz G. Lanham, Texas; Laurence F. Arnold, Illinois; Pete Jarman, Alabama.

**The Army:** General Charles P. Summerall, Lt. Gen. Stanley H. Ford, Maj. Gen. James G. Harbord, Maj. Gen. Merritt W. Ireland, Maj. Gen. Frank Parker, Maj. Gen. Walter C. Sweeney, Brig. Gen. Robert S. Abernethy, Lt. Col. George F. Unmacht.

**The National Guard:** Maj. Gen. Morris B. Payne, Maj. Gen. Washington Bowie, Jr., Brig. Gen. Henry G. Mathewson.

**The Reserve Corps:** Maj. William Mosley Brown.

**The Navy:** Rear Adm. Clark H. Woodward, Rear Adm. Thomas Withers, Capt. Willis W. Bradley, Jr.

**The Coast Guard:** Rear Adm. Harry G. Hamlet.

**The Marine Corps:** Maj. Gen. John A. Lejeune, Maj. Gen. Charles H. Lyman, Maj. Gen. Randolph Berkeley, Brig. Gen. Hugh Matthews.

**The Public Health Service:** Dr. Bolivar J. Lloyd.

The director of welfare has communicated with the advisory as a whole five times during the year and many times with individuals. This Commission is proud of the distinguished men who have made welfare work their business and serve gladly upon this advisory committee.

#### PUBLICITY

News broadcasts, letters of information, pictorial circulars, copies of Masonic periodicals, letters from Grand masters, all regarding welfare work, have been issued to grand masters, deputy grand masters, grand secretaries, distinguished Masonic leaders, the advisory committee, the Masonic press, eighteen times during the year.

A scrap book is kept of welfare items appearing in the Masonic press; it discloses a large amount of publicity, and many friends among editors. For the cooperation they have given and are giving this Association, the commission records its grateful thanks.

Senator Harry S. Truman of Missouri and Senator Harold H. Burton of Ohio made radio broadcasts during the year in the interests of this work. Both brought a great response in letters and, while not made as appeals for contributions, in gifts to the welfare fund. This commission expresses its gratitude to the distinguished brethren who made these broadcasts and to the National Broadcasting Company and Columbia Broadcasting Systems which generously gave us excellent spots and large hook-ups for these events. Both addresses were mimeographed and sent out in quantity and both have been largely reprinted in the Masonic press.

As noted in Part One of this Report, a Supplement to the Short Talk Bulletin is being published monthly, giving news of the welfare work and Centers:

This commission records its satisfaction with the accomplishments of the year in welfare work and gladly gives credit to Major and Brother Charles S. Coulter whose work is expressed in nine Centers established and four in preparation. The results of his enthusiasm and devotion to this work speak for themselves. We have been fortunate in having his services and to him go our thanks and appreciation.

We have already expressed, in Part One of this report,

our thanks to the executive secretary. Here we wish to note that he has played a large part also in welfare work. Under this commission he has had the deciding voice in all matters; his office keeps all the books, he acts as treasurer of the welfare funds; he has planned and carried out almost all the publicity, and he and his staff have contributed unsparingly of their time and effort to the welfare work. To him and the office staff we extend our gratitude for their unselfish devotion to these labors.

Grand Lodges were asked for contributions on the estimated need for a quarter of a million dollars which could be raised by a contribution of ten cents per capita from all Masons.

This commission believes now that putting a "ceiling" on the requested contributions was a mistake. Not all grand lodges have, and perhaps not all grand lodges will support this movement. Therefore those that do might well have been asked a larger sum than ten cents per capita.

The response, if short of all that is needed, has been sufficient successfully to run the established Centers.

Thanks for contributions are expressed in several ways. Grand lodges, and other grand bodies of Masonry, receive a large certificate, framed, with the seal of the Association. Contributions of smaller amounts are acknowledged with smaller, but attractive certificates, also bearing the seal of the Association. A covering letter accompanies all the larger certificates.

Heartening has been the voluntary cooperation given by many. Unexpected have been the individual and Lodge contributions ranging from the ten cents sent by a little girl "to help keep Daddy happy in camp" to five hundred dollars from a Past Grand Master.

The Northern Supreme Council of the Scottish Rite has sent \$10,000. The Imperial Council of the Shrine of North America has sent \$1,000 as a "preliminary" contribution. More than \$6,000 has been contributed by the Order of Rainbow, and nothing has been more touching than the contributions of the little girls and young women of this organization from all over the nation. The National League of Masonic Clubs has sent a substantial contribution and will send more. The Grand Encampment, Knights Templar, has sent \$1,000.

Our thanks to these contributors as well as appreciation to the hundreds of Lodges, Chapters of the Order of Eastern Star, and individuals, who have sent money, are gratefully expressed.

Immediately after the twenty-second annual meeting, a certified public accountant was instructed to draw plans for welfare fund accounting; these plans were approved by the chairman of this commission; the accountant then opened a new set of books exclusively for welfare work.

All welfare funds are kept in accounts and financial institutions separate from the operating and reserve funds of the Association. The bookkeeping system records general income and outgo and individual records of funds spent on each Center. Items are classified so that all costs are visible at the end of any day.

The executive secretary-treasurer increased his bond to an amount larger than he is likely to handle at any one time.

A reserve fund for welfare has been established to

carry over between contributions; provide for emergencies and for use when the national emergency and welfare work for the armed forces comes to an end.

Without going into such details as would make accounting costs more than they would be worth, it is difficult to separate *all* matters of expenditure. Welfare work has received much aid from the regular staff and the executive secretary including practically all of the publicity. The executive secretary has had, under this commission, the deciding voice in all welfare department problems; welfare bookkeeping, banking, payment of accounts, accounting, etc., are done in the general offices. The Association has contributed not only of its resources, its personnel and its services, but also from its general funds to welfare work, which is of course as it should be; it is mentioned here that credit may be given where due.

The accompanying audit of welfare funds speaks for itself. Attention is called to the general head of travel. Travel is necessary for (1) establishment of Centers; (2) for field agents from home to Centers, and from Center to Center when change is advisable; (3) for surveys of needs; (4) for meetings with Grand Lodges to bring the story before them; (5) for conferences. This explanation is offered lest any imagine that all the travel is by headquarters officers. We commend the devotion of Major Coulter and R. W. Brother Claudy who have been unmerciful to themselves in many long, hard journeys in the interest of this work.

#### THE FUTURE

Is entirely in the hands of Masons, grand lodges and related bodies. This Association is their servant and in welfare their agent. It can conduct as large a program as grand lodges are willing to support. It has already promised and herewith reiterates the pledge that no commitments will be made or Centers established beyond the limit of funds in sight for any year. *There will be no aftermath of debts for grand lodges to pay.*

The need is obvious. We have nine Centers in the United States in operation; four about to open; two, were in the Philippines. There are crying needs for Centers in many more localities. They can be opened only as funds are in sight to establish and support them.

A hopeful note may be sounded here: much of this year's expense is not a recurring item. Furnishings, fixtures, Center motorcars, typewriters, equipment once bought, are good for some years to come. Travel for surveys, training, inspection, should be materially less in the coming year. Therefore, more money can go for new Centers as those already in operation cost less.

But the need for more Centers is evident, and the necessities of our brethren and their sons in the services, great.

Therefore it seems essential that funds for welfare be increased substantially in 1942, if the need is to be met, even partially.

The commission has carefully investigated several possibilities of increasing contributions to the welfare fund, which are placed before this meeting for discussion.

1. Increased contributions from grand lodges. The universal experience has been that the sums asked for can be obtained with a minimum of difficulty by *asking the brethren for their individual contributions.* It is



believed that with the story before them, and especially now that the nation is actively engaged in war, brethren will respond as readily with a larger sum as with ten cents.

2. The employment of public relations counsel to stage a "special gifts" effort to secure contributions in substantial sums from brethren in the upper income brackets. Those so fortunately situated receive a substantial deduction from income tax from such gifts. A brother in the higher income brackets, giving a thousand dollars, has his income tax reduced by approximately half that sum, so that the gift of the thousand to this work really takes but half that sum from his bank account, the other half from his income tax.

3. The employment of a part or full time publicity expert, to direct a mail campaign to brethren in the higher brackets to the same end as suggested above.

4. The widening of the appeal to include Grand Chapters of the Eastern Star, and other bodies. The experience of the past year, showing voluntary cooperation from several of these (see page 16), would seem to indicate that others would respond generously if the appeal were properly presented.

5. The making and sale of a "Masonic Victory Button." It is believed that these could be inexpensively made and largely sold without difficulty by Lodges to members at a dollar each. Delegates are asked to consider, in connection with this suggestion, two matters: Some brethren believe that no design should ever be combined with the Square and Compasses. Some brethren criticize this method—familiar enough in Red Cross and Community Chest campaigns—as being, for Masonry, "undignified."

6. Asking a few brethren of unusual means to underwrite the whole program with gifts in the five and six figures size. Your executive commission make no recommendations regarding any of these methods, believing they are proper matters for this meeting to discuss and decide.

*We do recommend;*  
1. That some step be taken looking to increased welfare income, that more Centers may be established to fill the crying need in places where the brethren are yet without Masonic aid and comfort.

2. That this Association discuss the ideas above suggested, adding any others which may occur to the Delegates and:

A. Decide on some play or plans, with orders to the Commission to carry them out.

B. Decide that increased funds should be obtained, leaving to the Commission the determination of what plan or plans should be used.

C. If "B" is the judgment of this Association, assure this Commission of support for whatever plan or plans it puts into effect.

3. *We also Recommend* that the actions in relation to welfare of this commission, of the executive secretary, and of the director of welfare, be approved.

Respectfully submitted,  
THE EXECUTIVE COMMISSION  
W. Madden Fly, P.G.M., Texas  
Andrew Foulds, Jr., P.G.M., New Jersey

Sam Henry Goodwin, P.G.M. and G.S., Utah  
Walter H. Murfin, P.G.M., North Dakota  
Hubert M. Poteat, P.G.M., North Carolina  
George R. Sturges, P.G.M., Conn., Chairman  
William F. Weiler, P.G.M. and G.S., Wisconsin.

FINANCIAL STATEMENT  
WELFARE DEPARTMENT  
THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES  
JANUARY 31, 1942

ASSETS	
Operating Account	\$15,532.20
Reserve Fund	12,598.97
Furniture, Equipment	10,001.22
Office Supplies, postage, etc.	97.32
Petty Cash at Centers	478.37
	\$38,708.08

LIABILITIES	
Due General Fund	3,544.92
Net Welfare Department Assets	\$35,163.16

CARL H. CLAUDY,  
Executive Secretary.

MASONIC SERVICE ASSOCIATION—WELFARE DEPARTMENT  
STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS  
FOR FISCAL YEAR ENDED JANUARY 31, 1942  
McLachlen Banking Corporation—Checking Account  
Balance February 1, 1941 \$110.51

RECEIPTS	
Contributions Received	\$75,881.40
Transferred from Reserve Fund	1,000.00
Transferred from General Account	344.92
Return of Advances on Expenses	406.39
Income from various Centers	266.63
Total Receipts	77,899.34
	78,009.85

DISBURSEMENTS	
<i>Cost of setting up and operating Centers</i>	
Columbia, S.C.	\$6,309.90
Jacksonville, Florida	6,507.53
Alexandria, La.	4,494.37
Rolla, Missouri	4,560.58
Anniston, Alabama	2,380.66
Lawton, Oklahoma	5,854.08
Newport, R.I.	2,596.78
Columbus, Georgia	1,347.20
Portland, Maine	130.00
Jamestown, R.I.	163.89
	34,344.99

<i>General and Administrative Expenses</i>	
Executive and clerks' salaries	4,260.50
Traveling Expenses	3,995.73
Office Supplies and Expenses	656.34
Office Rent	287.50
Office Equipment	1,041.26
Telephone and Telegraph	325.88
Mimeographed Bulletins and Letters	789.58
Fidelity Bond	112.96
Promotional and Educa-	

tional Expense	1,938.51
Deposit Eastern Air Lines	425.00
Undistributed Fixtures and Equipment	704.10
	14,537.36
Transferred to Reserve Fund	13,595.30
Total Disbursements and Transfers	62,477.65

Balance January 31, 1942 \$15,532.20

This is to Certify that I have audited the books and records of the Executive Secretary of The Masonic Service Association, Welfare Department, for the fiscal year ended January 31, 1942, and that the above statement of cash receipts and disbursements is a true statement of the opening cash balance, receipts, disbursements and closing cash balance as set forth therein.

JOSEPH W. UPTON,  
Certified Public Accountant.

MASONIC SERVICE ASSOCIATION—WELFARE DEPARTMENT  
ANALYSIS OF RESERVE FUND

FOR FISCAL YEAR ENDED JANUARY 31, 1942  
Northwestern Federal Savings & Loan Association

Deposits  
Transferred from Checking Account \$6,642.85

MASONIC SERVICE ASSOCIATION—WELFARE DEPARTMENT ANALYSIS OF EXPENDITURES FOR WELFARE CENTERS  
FOR FISCAL YEAR ENDED JANUARY 31, 1942

	Total	Field Agents' Salary	Field Agents' Expense Allowance	Furniture and Equipment	Postage and Supplies	Repairs and Maintenance of Buildings	Rent	Entertainment Newspapers and Magazines	Traveling and Transportation	Promotional and Educational Expense	Petty Cash Fund at Centers
Columbia, S.C.	\$6,309.90	\$1,993.35	\$230.00	\$1,811.88	\$274.78	\$708.25	\$500.00	\$291.11	\$422.70	\$4.00	\$73.83
Jacksonville, Fla.	6,507.53	1,681.67	247.25	1,991.34	191.08	579.36	900.00	170.91	637.33	63.75	44.84
Alexandria, La.	44,494.37	1,524.17	348.79	822.28	229.84	90.90	525.00	103.27	708.07	29.06	112.99
Rolla, Missouri	4,560.58	1,154.17	405.00	1,348.29	204.33	321.82	400.00	232.65	388.63	14.90	90.79
Anniston, Ala.	2,380.66	700.00	276.25	787.71	24.55	68.99	96.00	79.20	347.96		
Lawton, Oklahoma	5,854.08	1,095.38	432.69	2,704.56	175.86	378.38	297.50	132.86	558.07	56.34	22.44
Newport, R.I.	2,596.78	850.00	166.65	855.25	66.12	53.78		136.31	426.67		42.00
Columbus, Ga.	1,347.20	50.00	25.00	920.31	6.55			33.04	220.82		91.48
Portland, Maine	130.00			125.00				5.00			
Jamestown, R.I.	163.89			153.59				10.30			
Total	\$34,344.99	\$9,048.74	\$2,131.63	\$11,520.21	\$1,173.11	\$2,201.48	\$2,718.50	\$1,194.65	\$3,710.25	\$168.05	\$478.37



APRIL ANNIVERSARIES  
John Quincy Adams Fellows, 33d, active member in Louisiana of the Supreme Council, 33d, Southern Jurisdiction, 9th grand master of Knights Templar, U.S.A., and grand master of Louisiana (1860-66), was born at Topsham, Vt., April 3, 1825.  
John Smith, who gave \$1,600,000 to the Masonic Homes of Pennsylvania, was born at Bolton, Lancashire, Eng., April 18, 1850. He was a member of Mount Moriah Lodge No. 155, Philadelphia, Pa.

Harry Houdini, illusionist and expert in extrication, was born at Appleton, Wis., April 6, 1874. He was a life member of St. Cecile Lodge No. 568, and a member of Mecca Shrine Temple, both of New York City.  
The Earl of Kintore, Governor of South Australia (1889-95), was elected grand commander of the Supreme Council, 33d, of Scotland, April 11, 1893, retiring in 1929.  
John Paul Jones, the father of the American Navy, died in Paris, France, in

1792. His body was discovered in an abandoned cemetery, April 7, 1905, was brought to this country and placed in a crypt in the Naval Academy Chapel at Annapolis, Md., with commemorative services on April 24, 1906. He was a member of St. Bernard's Lodge No. 122, Kilwinning, Scotland, and of the Lodge of Nine Sisters, Paris, France.  
Howard Thurston, noted magician, a member of the Scottish Rite and the Mystic Shrine at New York City, died at Miami Beach, Fla., April 13, 1936.



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William T. Morris, 33d, Deputy in West Virginia of the Supreme Council, 33d, Southern Jurisdiction, and grand master of the Grand Lodge (1930), died at Wheeling, W. Va., April 30, 1940.

Morris Sheppard, 32d, U. S. Representative and Senator from Texas (1902-41) and a member of the Scottish Rite at Dallas, Texas, died at Washington, D. C., April 9, 1941.

#### LIVING BRETHREN

Charles A. Moffett, 33d, active member in Alabama of the Supreme Council, 33d, Southern Jurisdiction, and past commander of Cyrene Commandery No. 10, K.T., Birmingham, Ala., was born at Tallahassee, Fla., April 4, 1864.

Dr. Francis Vinsonhaler, 33d, active member in Arkansas of the Supreme Council, 33d, Southern Jurisdiction, and a member of the American Rite, was born at Graham, Mo., April 14, 1864.

Jesse H. Jones, administrator of the Federal Loan Agency and Secretary of Commerce, was born in Robertson County, Tenn., April 5, 1874. He was recently made a Mason at Washington D. C.

John R. Murdock, U. S. Representative from Arizona since 1937 and a member of the Scottish Rite at Tucson, Ariz., was born near Lewiston, Me., April 20, 1885.

Mark I. Forkner, 33d, Deputy in North Dakota of the Supreme Council, 33d, Southern Jurisdiction, Past Grand Master of the Grand Lodge, and a member of the American Rite, was made a Mason in Lebanon Lodge No. 34, Langdon, N. D., April 12, 1912.

Leo Fischer, editor of the Masonic publications in the Philippine Islands for many years, received the 33d Degree Honorary, Southern Jurisdiction, at Manila, P. I., April 13, 1922.

Lieut. Gen. Henry H. Arnold, Chief of the U. S. Army Air Corps, received the 32nd Degree in the Scottish Rite Bodies at Fort Leavenworth, Kans., April 11, 1929.

#### BANQUET PROVIDED FOR IN WILL

When Maxwell Sommerville, a member of Union Lodge No. 121, Philadelphia, Pa., died, he left an unusual bequest. Under the terms of his will, \$5,000 was set aside in the care of the Grand Lodge of Pennsylvania, the income to provide a yearly banquet at which the condition of the fraternity would be discussed and plans made to advance Masonic principles and charities during the ensuing year.

Specifically, the dinner is for present and past grand lodge officers, elective officers



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ers and Past Masters of Union Lodge No. 121, his special friends Robert Graham and Peter Boyd, members of Union Lodge, and any special guests that his two friends thought it proper to invite.

This year's dinner will be held on May 1st, in accordance with the provisions of the will. Prominent Masons will address the assembled guests.

#### NELSON

Donald M. Nelson, head of all war production, was made a Mason in Garfield Lodge No. 686, Chicago, Ill., in 1913.

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CONNECTICUT "ALL OUT"  
 Grand Master Walter M. Pickett, in his address to the Grand Lodge of Connecticut, February 4, said:

"The Masonic Service Association plan for Masonic service to the men in the armed forces is in operation. It has the sanction and approval of the military and naval authorities. It was first in the field. It definitely needs more and more funds. It has been and still is handicapped by what I regard as the shortsighted and selfish attitude of some jurisdictions whose leaders seem to regard themselves as self-sufficient and forget that there is a universality of Masonry that forbids that pride of authority shall constitute a barrier to Masonic service and set up jurisdictional lines against anxious hearts.

"I recommend that this grand lodge continue and increase its support of the Masonic Service Association in its program of service to the men in the armed forces. I regard this as a challenge to Masonry. I would be deeply chagrined if it is not met. I insist that it will be. United we can do much, separately we are futile."

As a result a resolution was offered, and unanimously and enthusiastically passed, that the grand lodge pledge itself to raise in 1942 fifty cents per capita—approximately \$17,000—for welfare work for the armed forces as conducted by the Masonic Service Association.

## All Sorts

### SOME RUN

Puffing and blowing, the young man just managed to jump onto a car as the train left the station.

The middle-aged man in the corner eyed him with scorn.

"When I was your age, my lad," he said, "I could run half a mile, catch a train by the skin of my teeth, and yet be as fresh as a daisy."

"Yes," gasped the young fellow, "but I missed this one at the last station."

### PARADOX

An astronomer writes that there are intelligent beings on Mars who are making frantic efforts to reach the earth. We can't understand how both statements can be correct.



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### PUFF-PUFF

Small Boy (in drugstore)—Please, I want some powder for my sister.  
Druggist (jokingly)—Something that goes off with a bang?

Small Boy—No, something that goes on with a puff.

### NO "HOWLER" THIS

The class composition was about "Kings." One boy wrote this:

"The most powerful King on each is Wor-king; the laziest, Shir-king; the wit-tiest, Jo-king; the quietest, Thin-king; the thirstiest, Drin-king; the slyest, Win-king; and the noisiest, Tal-king."

### IT ISN'T DONE

The dear old lady was knitting when in rushed her little granddaughter.

"Grannie," she gasped, "there's a de-layed action bomb just fallen in your garden, and it ain't half a big one!"

"My child," said the old lady, "how many times have I told you not to say ain't."

### UNUSUAL

Macpherson took his gramophone back to the shop.

Said the assistant: "It is most unusual to have a machine returned after a year's use. What's wrong with it?"

"The needle's broken," explained Mac-pherson.

### ACCOUNTABILITY

Belatedly it seems to be percolating into the political mind that at least four fifths of American workers are not mem-bers of labor unions, that this vast plur-ality of independent employees and their

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families is providing most of the personnel for the army and navy, paying prodigious war taxes, buying the bulk of U.S. Savings Bonds, bearing the brunt of monetary inflation, and can, if aroused, wield preponderant power at the polls.

Such growing realization, together with labor unionism's recent mad-dog biting of the administrative hand that has fed it to satiety has caused some curious repercussions.

We have long been accustomed to assume, for instance, that in the eyes of the Secretary of Labor no wrong could ever be done by a labor union. Yet in the annual report of that functionary we read reflections that contain much implied criticism of labor unionism, to wit:

"With the trade-union basic right protected by statute, surely no moneys need be expended except as authorized by the membership and for purposes which can be stated in a public accounting without embarrassment. . . .

"The public expects that all labor organizations, like other free associations, will be conducted according to reasonably democratic rules and constitutions, operated in a sensible, parliamentary way by and for the membership generally.

"The public expects the officers of trade unions to be chosen by the membership in the fairest and most open way. . . .

"When a trade union signs a collective agreement with an employer, the public expects that the letter and spirit of such a contract will be observed by both parties, even though it turns out to be a poor bargain for one or the other. . . .

"The practices of closed memberships and high dues, combined with closed shop, have been effective in securing very high wages for particular groups, but the public asks today that some of those practices be restudied by the trade-union movement with a view to the public welfare and to the rights and liberties of all the citizens of the United States.

"Excessive methods of picketing and demonstration, the raiding by one union crowd of the membership of another, stoppages of work due to jurisdictional disputes, boycotting of goods produced by the labor of other unions and the secondary boycott are all practices deemed by the public to be excessive and not in the public interest. . . .

The net of this and of several other recent governmental statements seems to be to serve notice that, now that we are neck-deep in war, the national administration is slightly tired of being kicked around by the minority comprised of labor unionism.

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